

MANAGING DIVERSITY BASED
ON LOCAL WISDOM
(A STUDY OF DIVERSITY MANAGEMENT
IN RELIGIOUS TOURISM
DESTINATION
OF GUNUNG KEMUKUS)

Fibry Jati Nugroho

Sekolah Tinggi Teologi Sangkakala

E - m a i l : fibryjatinugroho@gmail.com

A B S T R A C T

Diversity in community is shaken and being pursued for uniformity. Many parties begin to struggle to homogenize everything in society. This massive movement happened until now, thus, as a result the diversity warriors began to look for loopholes in the diversity management of community. As the urgency that occurs, awareness and diversity management must begin at early stage. Understanding of diversity can be started from the simplest society through the values which are already existed. This local wisdom can become the entrance for diversity management in the community.

One of the local wisdom that has successfully managed the diversity is located in the Religious Tourism Object of Mount Kemukus, Sragen Central Java. On Mount Kemukus, every *hari pasaran* (Friday Night Pon/Malam Jumat Pon) the pilgrims come from many places in Indonesia. The diverse ethnic, cultural and educational levels that exist make diversity management necessary in it. Local wisdom as the principles and keys management of diversity encountered in Gunung Kemukus are *Perilaku tepo slira lan biso rumangsa*, *Perilaku karyenak tyasing sesami*, *Perilaku sepi ing pamrih*, *Perilaku eling lan waspada*. The value derived from local wisdom is proven to be able to manage the diversity there. It is proved by the absence of discrimination and commotion due to the diversity that exists.

KEYWORDS : *Diversity, Local Wisdom, Juru Kunci, Gunung Kemukus*

INTRODUCTION

Diversity in society is being uniformed. Uniformity virus begins to spread and infect many people. As Marx's terms, the virus is not only infects the proletariat, but it plagues the bourgeoisie. Thus, the academics make it as a matter of conversation, discussion, until a long debate topic. The doctrine of religion and cultural madness becomes the scapegoat of the uniformity and the marginalized of other people from the other.

Speaking of diversity, Indonesia is a nation blessed with beautiful and wonderful diversity. In terms of ethnicity and culture, Indonesia's wealth cannot be doubted. Coupled with a wide variety of ethnic styles and views, it requires good management of diversity. Without proper management, this diversity will be a bomb which is ready to explode any time. As a result, disputes and divisions will become its' fruit.

Diversity management is needed in early stage of every society; in order to foster a sense of appreciation and the society can accept with humbly heart every surrounding. The planting of diversity can be initiated within the community, by respecting others outsider in their group. This can happen when this community is on the right track and properly understands the values of society.

Basically, the society has its embedded values within that can be used as a tool in managing diversity. When those values are revived, those can be the driving force for the growth of diversity within other communities. A deep knowledge of group identity will allow filter and fertilize to spread the seeds of diversity early in the group. In other languages, these evolving values are a wealth of community and commonly referred to as local wisdom.

Local wisdom is a very valuable asset in society. This potential should be explored and truly managed as a potential tool for the recognition of the diversity around it. In this case, the local wisdom is developed in the pilgrim community in Tourism Ritual Object of Gunung Kemukus. A diverse group of people can create peace and respect for others by using local wisdom as a bond and charm.

To investigate further, this study will use a qualitative approach using descriptive analysis as a scalpel. The tools used for data collection are observation, interview and document research, related to existing historical sources. To analyze the data, triangulation source is used in order to perform the data validity.

RESULT AND DISCUSSION

Local wisdom is a unique identity in society. A developed local wisdom is based on the beliefs that exist within the community itself. That belief is commonly referred by people as "religion". Emile Durkheim, a sociologist observer of

religious and community relationships, said that religion is a reflection of a society (*sui generis*). His case studies among indigenous Australians and North Americans led him to the conclusion that religions are the expressions of a social purpose of society itself. Durkheim stated that religion appear because of vibration or emotion that arise in human's soul (mental effervescent) as a result of unity feeling in same society. Those vibrations in society is in the form of feeling complexity which contain bound, devotion, love and other feelings toward their fellow (society) where they live. Those soul's vibrations will burn up when caught by their fellow and create collective awareness. This stronger soul encouragement push objectification and can be categorized with the "holy (sacred)" and worldly (profane)". The strength in sacred object made society can feel peace. The symbols will be formed as "liturgy" to conduct a ritual for the devotion. In Durkheim language, totem is used as "symbolization" of soul vibration in society.

A person's awareness of the existence of other forces outside him/her brings an impulse to create "religion". Unlike Durkheim, Sigmund Freud a Psychologist used psychoanalytic research, and he found that religion was a projection on the basis of one's need for a father figure. He found that a god was worshiped to fulfill the role of a father figure in his/her family. The need for the fulfillment of life both spiritually and psychologically forms various beliefs in society.

The Committee of Anthropology states that "the entire society tends to make God or other deities in the image of their own community." Therefore, people considered the gods or the spirits of ancestors as a figure of protector and gazing at the existence of God as creator of the universe, through their symbolization. Society considers spirits of ancestors, objects or anything that is considered to have magical powers can give everything. Therefore, they held rituals to worship the "stuff".

Rites are held collectively and regularly so that society is refreshed and restored about the collective knowledge and meanings. However, the community conducts rites with diverse purposes such as conducting rites for salvation, success, *pesugihan* (rich), and so forth. Lots of stories in Java that illustrate that the fulfillment of *Kejawen* (Javanese belief) people is not enough just to work and pray according to his religion. There are other efforts that they must do. These efforts are rituals, which community undertakes in accordance with their belief in the various developed myths.

Sui generis that is interesting in the community of Village area Pendem, Gemolong, Sragen is believed by the *pesugihan* (searching of rich) by conducting special rituals to get instant and quick fortune. They held rituals and believed in the sacred tomb of Prince Samudra and Dewi Ontrowulan.

The location of the sacred tomb is known as Mount Kumukus, a location and a sexy way with highly magical ritual to attract hundreds and thousands of pilgrims every year. Mount Kumukus is a hill because its height is only 300

meters. At the top of this hill lies the tomb of Pangeran Samudro and his lover as well as his mother Dewi Ontrowulan and seven tombs of his companion and horse are also considered as sacred places. Pilgrims flocked in from various corners of Indonesia using public transport, private cars or charter.

To reach this area is not so difficult. Mount Kumukus is located 30 km in the north of Solo on the road leading to Purwodadi. Mount Kumukus is surrounded by fields of sugar cane, corn and cassava where the natives get some of their income. Most of the income of the community (especially new residents) is derived from the growing economy due to the arrival of thousands of visitors every month.

The amazement of the pilgrims who packed *Gunung Kemukus*, making the government glanced this place to be a spiritual object. Based on the data of tourism objects from the Central Java Culture and Tourism Office, *Gunung Kemukus* is not included in the list of tourism in Central Java. However, in Sragen regency, this spiritual tourism object becomes a prima donna of government income in tourism sector, besides the tourism object of archaeological education of Sangiran. This spiritual tourism object is based on the development of a story about Pangeran Samudro who is considered a supernatural magnitude figure. Supernatural power is able to grant all the ideals and desires of the pilgrims who came to his grave in order *ngalap bekah* (searching of blessing). However, this power will be realized if the pilgrims have sex with the opposite sex, especially the male or female who is not their *muhrim* (mate). This ritual should be done 7 times in a row in accordance with pasaran (the market days in Javanese calendar), especially Friday Pon and Friday Kliwon.

When traced, the myth is divided into three versions. The versions are:

a. Government version myth

District Government of Sragen regency deems it necessary to publish the book as a guide for pilgrims on the myth of Pangeran Samudro *Gunung Kemukus*. The book was issued by the District Tourism Office Dati II Sragen. Government sees the need to straighten out the story of Pangeran Samudro because the story had been believed by pilgrims And the local community is not right and looks distorted. In addition, visitors and pilgrims are hope not to have misunderstandings and missteps in carrying out the pilgrimage. The story made by the government is as follows.

At the time of Majapahit kingdom collapsed in 1478, stand Kingdom of Demak and the king was Raden Patah, the son of the last king of Majapahit's concubine. At the time of the fall of Majapahit Empire, many sons of the king's family fled out of from the palace. Pangeran Samudro along with his mother, Raden Ajeng Ontowulan (Kenter RA) did not participate in. They

both carried off by Raden Patah to Demak. Pangeran Samudro is one of the kind, intelligent, friendly, peaceable, and full responsibility young men. These known by Raden Patah and he wanted to use his sister for the benefit of Demak Kingdom. One day the Pangeran Samudro was summoned by Raden Patah and given the mandate, that was Pangeran Samudro sent to find and meet his relatives who had fled and have not known where they are hiding to come to terms, recognizing the kingdom of Demak, and not hostile.

Raden Patah's intentions can be justified by Pangeran Samudro. His order is accepted with pleasure and exercises even though it is very difficult. Conceivably looking for the scattered location and whereabouts are unknown and must pass through forests, mountains, hills, valleys. After got directions from Raden Patah and the blessing of his mother, departed Pangeran Samudro followed by two servants who perform loyal noble task. In carried out this noble task, there were many obstacles, threats, and others. He often exhausted, sleeping in the forest, resting in the homes of the people. Until now, the place where Pangeran Samudro rested was named after the events of Pangeran Samudro.

For example, Punden Pondok worn by Pangeran Samudro, Punden Salah who then Pangeran Samudro made a mistake, Bagorame, and so forth. The search and the odyssey went on for years and thanks to Pangeran Samudro's persistence the task was successfully carried out. Her brothers are hiding in various places, they are far from each other but can be found and reconciled. His brothers then admitted Raden Patah who became king in the kingdom of Demak.

After his works felt like succeeded and he had left her mother in Demak, Pangeran Samudro returned to Demak with the aim to give a report to his brother Raden Patah and kept to his mother that he respected and he loved. However in the way home, Pangeran Samudro fall sick. Up to in Barong village he got worse and could no longer continue the trip to Demak. Then Pangeran Samudro went to the hamlet, and he gave orders to his two servants to continue the journey to Demak and report the results of his duties and inform Pangeran Samudro's illness. In sickness, Pangeran Samudro is treated by the local population. But his illness is getting worse and Pangeran Samudro feels that his death is getting closer. Pangeran Samudro gave a message to the local people, if he died to be buried at the top of Gunung Kemukus in the west of Baron Village.

RA Ontowulan which has for many years did not meet with his son received a report that his son was seriously ill and very far away. After received a report, his heart was shattered and very worried about it, with a broken heart Ontowulan went along with two Pangeran Samudro's fellow Baron village with expectations to met his son. After arriving in the village of Baron, Ontowulan got news that Pangeran Samudro has been died and burried in the top of *Gunung Kemukus*. Before Ontowulan climbed the *Gunung Kemukus*, with a sense of sadness she purifies herself at the spring that is used

to wash the body of Pangeran Samudro. After purifying herself, she climbed to the top of *Gunung Kemukus* to see her son's body. Once up above and she saw the face of his son who was in the grave her heart was trembling and she said that she wanted to die as well and buried a burrow with her son. So at that moment her heart stopped and she died on the side of her son's body. In accordance with her message, R.A Ontowulan was buried in a burrow with Pangeran Samudro.

Both followers faithfully guarding the tomb, and they vowed that someday when they die, they also want to be buried alongside the tomb of Pangeran Samudro as proof of their loyalty and intentions is realized, they were buried near the tomb of Pangeran Samudro. The magic happens with the growth of the big trees that make the grave cool and shady and has beautiful scenery so that the place is called *Gunung Kemukus* and the spring is named Ontowulan.

From the story above, appeared interpretation of Pangeran Samudro who is so revered because there is a belief that the tomb of a nobleman who contributed to the State has a very good influence for pilgrims who come there because Pangeran Samudro is a personal being devoted to God, honor parents, loyal to the leader, responsible, not afraid of danger. The pilgrims recalled the privileges of Pangeran Samudro.

b. The myth of the pilgrim version

According to one of the pilgrims, Pangeran Samudro is the son of Raden Patah who has a dishonorable character. When he was still living in his father's palace, he fell in love with his mother and his love was received by his mother. Raden Patah knows the relationship and Pangeran Samudro is pursued as far as *Gunung Kemukus*.

On the other hand, R.A Ontowulan became infatuated with his own child and so he left Demak and searched for her son then a sad meeting took place. Because Ontowulan had met with Pangeran Samudro, to release their hearts desire to do a body relationship that should not be done by mother and child. Meanwhile came messenger from Raden Patah to kill Pangeran Samudro. There was a fight between Pangeran Samudro and the messengers of the Kingdom. Before he died, Pangeran Samudro say: "*sing sapa duwe panjangka, marang samubarang kang dikarepake bisane kelakon iku, kudu saronu pawitan temen, manteb kanthi ati suci, aja slewing-sleweng, kudu mung mandheng marang kang katuju, cedhakno demene koyo dene yen arep nekani marang panggonane dhemenane*" which means whoever has the aspiration or desire to get it must be in a way that really, steady, steadfast stance, and with a pure heart. Do not be tempted by anything, have to concentrate on the intended or desired. Come closer to what pleases him, such as going to visit another woman or man of your dreams.

According to the beliefs of pilgrims, Pangeran Samudro is a man who has a high knowledge. He got the power by way of meditating. According to the beliefs of pilgrims, coming to *Gunung Kemukus* seven times and having sexual intercourse that is not his mate is an important step to bless because this is what Pangeran Samudro wants. The number of seven times this arises because there is experience that this number can bring results and fortune alone.

c. Myths of local indigenous versions

In the local community version, Pangeran Samudro flees from the invasion of the Demak Kingdom and represents the misery and oppression of a massive change after the Majapahit Kingdom collapses. According to information from the local population, Pangeran Samudro is the eldest son of King Brawijoyo's wife from the Kingdom Majapahit. When in teenager age, he was released into the outside world in order to gather experiences that will be useful later on. After several years, he came home and fell in love with R.A Ontowulan one of his father's concubines. This love was received with great enthusiasm by R.A Ontowulan. When King Brawijoyo found out this, he was very angry and expelled them both. Before settling on Gunung Kemukus they wandered in Sumber Lawang area and they named several places.

On *Gunung Kemukus* they lived happily as husband and wife. The place that pleases R.A Ontowulan is in a spring located at the foot of the mountain and is currently known to people as *sendang* Ontowulan. Kicked it, he did meditation for days. Told also if every Ontowulan wiggle his long hair and tied with flowers, flowers that fall from his hair grow tall trees and form a forest.

At one point, Ontowulan went to meditate somewhere, Pangeran Samudro fell ill and died. By the villagers Barong, his body was bathed and buried. Ontowulan did not know about it. When she came home and was showered to go back to meet her husband, but she encountered were villagers who swarmed to bury Pangeran Samudro, it was very sad for her and Ontowulan died immediately.

One day after this incident happened, Pangeran Samudro went to the elder man in the village in a vision. Pangeran Samudro said that he will fulfill all the wishes of everyone who comes in his grave with flowers. The condition is that the person who came must give the impression of having a mate.

The circulation of various versions of the myth adds to the uncertainty of the truth that occurred behind the mysteries of Pangeran Samudro and Dewi Ontowulan. Regardless of the myth of right or wrong myths, empirically it can be seen that many people in droves come to "worship" and ask for blessings from the two figures of the magic. Every Friday night Pon, on average there are about 3000 pilgrims who come to ask for blessings on *Gunung Kemukus*. Apart from the charismatic object of Pangeran Samudro and Dewi Ontowulan,

many pilgrims take advantage of *Gunung Kemukus* as a tourist attraction lust. As a result, *Gunung Kemukus* known as prostitution under the guise of ritual, because the ritual requirement that requires intercourse with a partner who is not mate (muhrimnya).

The oral tradition concerning the myth of *Gunung Kemukus* makes a unique fact about the diversity that exists there. Various stories and events then not necessarily a negative influence for the pilgrims and connoisseurs of these attractions. Visiting pilgrims also come from various regions, ethnic and religions they embraced. Every Friday night Pon, can be found the pilgrims who come from Sumatra with ethnic background Batak, ethnic Sunda from Bandung, East Java with ethnic Java and Madura, Kalimantan with Dayak ethnic also Banjar, and from Central Java itself. Various ethnic groups gather together to perform rituals on *Gunung Kemukus*. In the records of the Tourism Office of Sragen regency, there has never been any commotion, discrimination and chaos due to the diversity that exists there. When examined further, local wisdom becomes the key in managing the diversity that is in it.

Local wisdom that existed and lived by the pilgrims and residents of the location of *Gunung Kemukus* basically derived from the Javanese culture. The local wisdom that is lived, become a unifying spirit and maintaining diversity at the location of *Gunung Kemukus* are:

1. The behavior of *tepo slira lan biso rumangsa*
In this value, the concept developed is how to beautify the beautiful world, with self-behavior. According to Pranoto, in the noble value developed by Javanese culture, there are three relationships at once that must be done simultaneously by each human being. These three things are:
 - a) *Gegayuting manungsa karo manungsa*. In this sense there is a reasonable relationship between humans in a plural society. It is planted with a high sense of tolerance, respect for difference, and seeking common ground in order to promote unity and not to impose the will of one to another.
 - b) *Gegayuting manungsa karo alam*, the noble value embedded in the people of Java is to give the welfare of man through the universe. This value realizes that nature is God's creation. By reconciling and caring for nature, God will pay attention to human life through nature as well.
 - c) *Gegayuting manungsa karo Gusti Kang Murbeng Dumadi*, this value teaches about human behavior that should follow every rule set by God. Human life will be healthy and tranquil when following the rules set by God.

The behavior of *tepa slira lan rumangsa bisa* is a value that is very humanist. *Tepa slira* that has the sense of being able to measure yourself, so that it

will respect others. *Rumangsa bisa* is an expression that means able to feel things that are felt by other parties. Application of this value is a task for humans to cultivate themselves, before interacting with others. When others are hurt (inner), then the self is not clever to do the behavior *tepa slira lan bisa rumangsa*. When this behavior faded in the middle of society, then the life of society, nation and state can be more murky. This is because self-interest is more highlighted than the public interest. Therefore, in this value the barometer of life together is not the satisfaction of oneself, but the comfort of the other.

2. Behavior *karyenak tyasing sesama*

In summary, the noble value that is praised in it is the behavior that seeks to please the other. This does not mean it is easy to bribe, to be manipulated, but it is a value that upholds common interests, rather than self-interest. In common life, the interests of others always take precedence and do it wholeheartedly; in the sense of trying not to hurt others, unconditionally, and happy to support others. To do this, this value is often juxtaposed with the spiritual life of a person. If the spiritual life is good, then life with others will be good too. Therefore, it needs to be based on a good ritual life with God. People who believe and always uphold God, will have a harmonious relationship with each other. For that put forward is the value of togetherness with others, for the sake of welfare creation of the people.

3. Behavior of *sepi ing pamrih*

Pamrih is translated into Javanese thought world as lust, which is largely in the form of individual or group satisfaction. It is this desire that will be eroded in creating a better world and can co-exist with others. Separate self-interest is an act that works for self and others without expecting rewards, with a goal for common prosperity. It contains a willingness to abstain from pursuing its own interests without concern for the people. If the desire to satisfy self-centeredness has been well managed, coexistence will be even better.

4. Behavior of *eling lan waspada*

This value affirms the sensitivity of the social situation in which and when a person is. Ethical attitudes in Javanese culture consider the nature and attitude of each place to have its own peculiarities and specificity. Not what is deemed good, useful, or as a demand for conscience by each person is what determines, but what is required of it in the place where it is located. So the ethics highlighted in this case is relative to the place. Relativity to the place raises self-awareness, to always act carefully, calculated and remember the common welfare. This value reminds us that everything a person should do should be carefully considered, in order

not to harm, offend and hurt the other party. In life together, this needs to be preserved and grown developed to always be aware and careful in being anywhere.

C O N C L U S I O N

These four basic values are the principles and keys of diversity management encountered on *Gunung Kemukus*. This principle is firmly upheld by the Locksmith (Interpreter) who then from time to time is transmitted to every pilgrim. Interpreter is an actor in seedling the management of diversity in it. Although coming from various regions, when entering the area of *Gunung Kemukus*, this value is developed and held firm by everyone who is in that location.

The local wisdom developed within each region has a “magical” power that can be used to seed the seeds of diversity management. Almost every region (territory) has local wisdom that has been developed and held for many years. Diversity management can be started by regenerating the noble values that the ancestors have planted. Local wisdom is a sublime value that is not explicitly defined, but it can integrate, transform and has extraordinary magical power in society. Diversity management can be initiated from improving the correct understanding and empowerment of local wisdom.

R E F E R E N C E S

- Durkheim, Emile.,*The Elementary Forms of Religious Life*, London:George Allen & Unwin Ltd; 1976.
- Freud, Sigmund.,*The Future of an Illusion*; terj W.D Robson-Scoot, London: The Hoggart Press, 1973.
- Purwadi, *Upacara Tradisional Jawa: Menggali Untaian Kearifan Lokal*, Yogyakarta : Pustaka Pelajar, 2005.
- Shenk, David W.,*Ilah-Ilah Global*. Jakarta: BPK Gunung Mulia, 2001.
- Sutrisno,Mudji., Putranto, Hendar.,*Teori-Teori Kebudayaan*. Yogyakarta: Penerbit Kanisius, 2005.
- Pranoto, Tjaroko.,*Budi Pekerti Luhur*, Yogyakarta : Kuntul Press, 2009

Interviews:

- Interview with Bp. Prasetyo Ari W, Head of Tourism Department Central and Bp. Ahmad from Kab. Sragen Tourism Department, October, 20 2015.
- Interviews with pilgrims, Wednesday 29th August 2015
- Interviews with head of community (RT) 2 Pendem Village, 11th August 2015
- Interview with Sub. Tourism Department of Kab. Sragen which managing Gunung Kemukus Tourism object (Bp. Azis) 07 December 2015, 20.30 WIB.